

4785-26
SHIBBOLETH

4785-26-57
OR

Every Man a Free-Mason.

CONTAINING

A HISTORY

OF THE

RISE, PROGRESS, AND PRESENT STATE,

OF THAT

ANCIENT AND NOBLE ORDER.

LIKEWISE

The true and Original Form
used in making a FREE-
MASON; with the Lectures,
Oaths, and Obligations, of
each Degree. --- The Sign,
Token, and Word, by the
Observation of which a Per-

son may gain Admittance into
any Lodge, and pass for a
FREE and ACCEPTED MASON.
With many curious Observa-
tions and Remarks, worthy
the Notice of Free Masons,
and others.

By a PASS'D MASTER.

TO WHICH IS ADDED,

A NEW and COMPLETE LIST of the Regular and
Constituted Lodges, &c.

L O N D O N,

Printed for J. COOKE, at the Shakespear's Head, in
Pater-noster-Row. 1765.

[Price One Shilling.]

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BRITISH MUSEUM

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SHIBBOLETH:

OR

Every Man a Free-Mason.

THE grand institution of the Society of Free and Accepted Masons, evidently tends to two most important ends; the furtherance of society, and promotion of the social virtues. The former aggrandizes, the latter adorns human nature, while they jointly render it the apparent produce of an Almighty Fiat.

By the one we discover the symmetry and order of objects around us; by the other we learn our general connection as dependant beings; and, by their united influence, they conduce to render us truly pious and good men.

Masonry, as it relates to science, derives its origin from that branch of the liberal arts, termed Geometry, or the Doctrine of Mensuration of Lines, Superficies, Solids, &c. and may be deduced from very remote periods of time. With respect to its social institutions, they appear to have naturally resulted from
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their obvious utility, both in the improvement of the art, and increase of its proficient.

Whoever has perused former productions on this subject, cannot but have discerned the intricacy arising from the want of distinction between these two material points, which we shall thereof endeavour to discuss by considering

1. The science itself, with every branch relative thereto.

2. The social institution, with its various forms and ceremonies, as resulting from the former.

These points properly defined, we presume, will not only free that venerable body from the obloquy of the weak and wicked, but tend to its honour and increase.

To begin with the first: Masonry appears to have been cultivated by the antediluvian world, as we read in the book of Genesis, that Jabal, one of the descendants of Lamech, erected an edifice composed of wood and stone, a work wholly impracticable, without some knowledge of the principles of geometry, and that branch particularly, which relates to Masonry.

As all the other sciences are founded on Geometry, or, in other words, are governed by an exact adherence to the rule of proportion; this may be deemed the Mother-art, or Handmaid of the delights and conveniencies of human life. That this position is more than conjecture, we can prove, by referring you to the Mosaic account of the progress of Science, wherein we learn, that after *Jabal* had discovered

vered the doctrine of numbers, *Jubal* his brother found out the art of Music, an invention evidently arising from the former; as music is nothing more than a due proportion of sounds. *Tubal Cain* soon after became an artificer in metal, and his daughter invented the method of weaving.

These antediluvian favourites of the liberal arts, in order to perpetuate their discoveries, and prompt posterity to farther investigation, wrote the sciences they had found out, on two pillars, the one of marble, which could not be burned, and the other named *Laternes*, which would not sink in the water.

In process of time, Masonry arrived to an eminent pitch; and we read, that in the year of the world 1810, at the building of Babylon, the art was in such estimation, that king *Nimrod* patronized it by his personal sanction; and when *Nineveh*, and other Eastern cities were to be built, sent several Masons to accomplish those important undertakings.

In the year of the world 2084, flourished an eminent artist, called *Hermes*, to whose tuition were committed the sons of many lords, and considerable persons, who, from the vast increase of their off-spring, were rendered incapable of supplying them all with a competent sustenance.

These sons, therefore, *Hermes* instructed in the science of Geometry, and taught them the construction of churches, temples, towers, and castles.

Euclid, an eminent mathematician, who lived many years after, appears to have instructed Hiram Abif, an expert workman of Tyre, who was sent at the request of king Solomon, to preside over the completion of that memorable temple of Jerusalem, begun by David, and, at his death, strongly enjoined on his son.

This important work was carried on a considerable number of years under the direction of Hiram, and at length effected in the year of the world 3000, from which period we may date the confirmation of the art of Masonry.

Mannon Grecus, a pupil of Hiram, taught the art to one Carolus Marcil, afterwards elected king of France, from whence it was brought into England, in the time of king Athelstan, who ordered an assembly to be held annually at York; and this was the first introduction of Masonry into England.

Edwin, brother to Athelstan, honoured the Masons with his peculiar esteem, and obtained from his brother a charter, to hold the above-mentioned assembly, for the promotion of the society.

Edwin's seat was at a place now called Auldby, six miles from the city of York; where was instituted the first *regular* Grand Lodge, held in this kingdom.

When the assembly was convened, it was ordered that all Masons, who had any writing, or information of the charges and manners
relative

relative to the society, should produce and communicate such for their general benefit. In consequence of this order, some being produced in Greek, some in French, some in Latin, some in English, and some in other languages, and it appearing that they tended in general to the one main drift; he commanded, that they should be digested in form, as the rule and standard of their future procedure, as well as those of posterity; and this form has, upon the whole, been retained to the present day; which is the next branch we proposed to discuss.

From the earliest traces of history, both sacred and prophane, it is evident, that the Masons were no less solicitous for the improvement of their members in virtue, than in science; and we read, that when Nimrod sent artificers at the desire of his cousin the king of Nineveh, to complete the building of that city, he gave them the following charge: "That they should be true to each other, and serve their Lord truly for their pay, so that their Master, or Supervisor, might have honour, and all that belonged unto him."—This was the first charge delivered to the Craft.

It further appears, that the ancient Masons were extremely tenacious of a fair report, by the address of Hermes, to the parents of his pupils: "If," said he, "you will commit to me the government of your children, I will teach them one of the seven sciences, by
" following

“ following which they may live honestly, as
 “ men should; on condition that I may have
 “ power to rule them, as the science ought to
 “ be ruled.” At the first lodge held in Eng-
 land, this apparently benevolent charge was
 given, among others: “ That they should be
 “ true to each other, without exception, and
 “ should be obliged to relieve their brothers
 “ necessities, or put them to labour, and re-
 “ ward them accordingly.”

Thus we find, that this society, from it's
 earliest institution, tends as much to the im-
 provement of the mind in virtue, as in know-
 ledge; the two grand ornaments of rational
 beings.

As the society of Masons, in its primæval
 state, was composed of professed artificers,
 and consequently confined within a more nar-
 row limit than in its present; which seems ra-
 ther adapted to the grand purposes of brotherly
 love, and mutual assistance; the term of FREE
 and ACCEPTED Masons was introduced, to in-
 timate, that the qualities, rather than art, of a
 man, entitled him to a fellowship in that body.

In the year 1691 Lodges were constituted,
 and quarterly communications held, when
 members of all ranks, from the duke to the
 peasant, were admitted, without respect to
 person. The expence of admission was, in-
 deed, wisely adapted to the rank and condi-
 tion of the new member, though the honour
 conferred dignified the meanest, as much as
 the most opulent. In short, the grand end of
 this

this honourable institution is, to promote trade, and social friendship, without compulsion or restriction, and therefore deserves the esteem of every citizen of the world.

In order to display at large the principles of the ancient and modern Masons, it will be necessary to recite some of their most important charges; we shall therefore begin with those of the former.

That no Mason shall undertake any work, unless assured of his ability for the same; and that but upon the most reasonable terms, that the Craft be not brought into disgrace.

That no Mason shall supplant another, or take an apprentice but for the term of seven years; and that not unless he has sufficient occasion to employ him.

That no Mason shall undertake the work of a man, who will not attend its execution.

That every master shall pay his fellow according to his merit in the Craft.

That no Mason shall injure his brother by vile detraction.

That no fellow within the lodge, or without, shall reproach another, without just cause.

That every Mason shall reverence his elder.

That no Mason shall be a common Gamester, to the disgrace of his Craft, or a Sycophant, Parasite, or Pimp.

That no fellow go into the town in the night-time, except with a fellow who may attest, that he was in honest company.

That

That every master and fellow, who has trespassed against the Craft, shall stand to the award of the masters and fellows, and if they cannot reconcile the parties, then proceed to common law.

That every Mason receive and cherish strange fellows, when they come from other countries; and, if possible, give them employ, otherwise supply them with money sufficient to carry them to the next lodge.

That every Mason shall truly serve his Lord for his pay, and every master truly finish his work, provided he receives his just demand.

Whoever revises these several charges with an unprejudiced eye, must concur with us in acknowledging their direct tendency to promote industry, integrity, and the general good of mankind, as well as reflect much honour on this ancient institution.

In the reign of king Edward III. Masonry became more general, and underwent several improvements both with respect to its forms and charges, as appears from the following ordinations:

1. That hereafter, at the admission of a brother, the constitutions, charges, and monitions should be read by the master or warden.
2. That master Masons, or masters of work, should be examined with respect to their ability and integrity.
3. That when the master and wardens meet in a lodge, the sheriff, if need be, or the mayor or alderman, if a brother, where the chapter

chapter is held, shall be made fellow and sociate to the master, in helping him against rebels, and for supporting the rights of the realm.

4. That entered apprentices, at their making, shall not be chargeable with theft, nor associating with thieves. That the fellow Craft shall travel, or work honestly for their pay, be true to the king of England, the realm, and the lodge.

5. That if any of the fraternity should be refractory, or disobedient to the Grand Master's orders, and should persist in such behaviour after suitable admonition; such a one should renounce Masonry, and be no more of the Craft: for this cause chiefly, have these ordinations passed, that Masons of every rank and degree should deport themselves in a manner becoming their profession.

Richard II. on his ascending the throne of his grandfather, enjoined William of Wickham, bishop of Winchester, their Grand Master, to superintend the rebuilding of Westminster-hall, and new colleges at Oxford.

Masonry also flourished under Henry IV. who ordained Thomas Fitz-Allen, Earl of Surrey, Grand Master; but met with much opposition from the Commons, during the minority of Henry VI. A. D. 1425. when the following statute was enacted:

“Whereas, by the annual assemblies and
 “intrigues of Masons, the statutes relating to
 “labourers are flagrantly violated, the laws
 “subverted, and the Commons in general in-
 C jured:

“ jured : Our Sovereign Lord the King, de-
 “ sired of obviating these grievances, with
 “ the advice and consent of the Commons,
 “ hath ordained, and established, that such
 “ chapters shall not be hereafter holden ; and
 “ that if any should be convicted thereof, it
 “ shall be adjudged felony ; and that the other
 “ Masons, who attend such chapters, be pu-
 “ nished with imprisonment, fine and ransom,
 “ at the king’s will.”

But the Masons, conscious of their integrity, and the utility of their institution, continued their assemblies, regardless of this menacing act, which they never sought to have repealed, not presuming to meddle with state affairs, and as prohibited by their own laws to engage in combinations ; till, at length, the noise ceased without the statute having been put in force.

• From this period, to the Union of the two kingdoms, Masonry was at a low ebb, through the dreadful broils between the houses of York and Lancaster ; but these ceasing, and the Union effected, it began to revive, though Queen Elizabeth was no patron of architecture.

As in the present, so in former days, idle notions were conceived concerning the practices of Masons, without even the shadow of reason ; it was insinuated to that Princess, that Masons had secrets, which they were bound, by solemn oath to retain ; she therefore began to entertain the like vague opinion concerning them ; and on St. John’s Day, 1561, sent an armed body to dissolve their annual assembly.

Sir

Sir Thomas Sackville, then Grand Master, piqued at the indignity offered to that respectable body, sent several principal officers of state, who were Masons, to vindicate the society from unjust aspersions, and assure her Majesty of its patriotism and loyalty; after which she was pleased to honour them with acts of her royal favour.

In the beginning of the reign of James I. the art of Masonry was greatly refined, thro' the unparalleled skill of Inigo Jones, then Grand Master, to whom the best Craftsmen resorted from all parts, and met with the greatest encouragement. That celebrated artificer was annually re-chosen, till 1618, when William, Earl of Pembroke, was chosen, and approved by the king, Inigo Jones being appointed Deputy Grand Master. At the same time, many persons, eminent for their integrity and learning, were admitted; but civil wars unhappily breaking out, prevented their frequent assemblies.

From this time, to the year 1663, the society rather declined than increased; but at length underwent the following regulations, through the means of the Earl of St. Alban's, Grand Master, Sir John Denham, Deputy Grand, Sir Christopher Wren, and Mr. John Webb, Wardens.

1. That no person be accepted a Free Mason, unless in a regular lodge, wherein the forms of the institution are minutely observed:

2. That no person be hereafter accepted, unless of able body, honest parentage, and good reputation.

3. That

3. That no person, who shall be accepted a Free Mason, shall be admitted into any lodge, until he has brought a certificate of the time and place of his acceptance, from the Master of the lodge where he was made. And the Master shall enroll the same in parchment, and shall give an account of such acceptations at every general assembly.

4. That every person, who is now a Free Mason, shall produce to the Master a note of the time of his acceptance, in order that it may be enrolled according to the rank of the brother, and that the whole company may the better observe the precedence.

5. That for the future, the fraternity of Masons shall be governed by one Grand Master, and as many Wardens as the society shall appoint at every general assembly.

6. That no person shall be accepted, unless he be twenty years of age, and upwards.

If we observe the progress of this institution, we cannot but discover, at the same time, the wisdom of its various regulations, so naturally tending to its advancement in skill, numbers, and dignity, as well as a palpable refutation of the calumnies suggested by those sordid beings, whose sole concern centers in a care for their own miserable existence, independent of the welfare of society in general.

King William, that eminent friend of mankind, and patron of liberty, greatly promoted the interests of the Craft; appointed the palace of Greenwich to be an hospital for old

and

and disabled seamen, and ordered it to be finished after an old design of Inigo Jones.

Masonry arrived at its meridian lustre, through the patronage and assistance of the greatest and wisest men of the nation; and in the year 1718, John Theophilus Desaguliers, F. R. S. was appointed Grand Master, and in 1720, was succeeded by Mr. George Paye. The brethren were now requested to bring to the Grand Lodge any ancient writings or records, they might have in their possession, that respected Masonry, in order to be revised, and carefully transcribed for the use of the lodges then constituted, and power was vested in the Grand Master, of appointing his Deputy, and also his Grand Wardens, agreeable to ancient custom.

In the year 1721, the Grand Lodge was held in due and ample form at the Queen's Arms, in St. Paul's Church-yard, where several noble personages were admitted, and among the rest the present Earl of Chesterfield, that standard of refined wit and genuine humour. Dr. Desaguliers delivered an excellent oration in praise of the Craft; the Duke of Wharton made several regulations, and their constitutions and laws were collected into one body by his order, and printed for the benefit of future lodges.

The following year many clergymen, gentlemen, and merchants gained admission into this venerable society. From this period, to the present, the Craft have been honoured, not only by the patronage, but membership of
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the principal nobility in the kingdom, and still continues the most antient and public-spirited society in the universe.

Having thus, according to our proposal, recounted the rise, progress, and acting principles of the Masons, we leave the impartial reader to draw his own inferences, and for a full display of the moral tendency of the institution, shall conclude this part of our work with the following memorable transcript :

“ I must now (says an eminent Grand at
 “ the conclusion of a general charge) enjoin
 “ you to be careful and diligent in enquiring
 “ into the characters of those who shall solicit
 “ admission into this honourable society ; I
 “ forewarn you not to admit, or ever recom-
 “ mend to be initiated Masons, drunkards,
 “ reprobates, tale-bearers, lyars, litigious,
 “ profane, or illiterate persons ; especially be-
 “ ware of such as desire admittance from
 “ selfish views ; all which principles are sub-
 “ versive of morality and good order, and
 “ repugnant to the constitution of *Free* and
 “ *Accepted* Masons. If any such have already
 “ crept in amongst us, through the negligence
 “ or ignorance of the watchmen upon the
 “ walls, hard is our lot.—For most dangerous
 “ are a man’s enemies, when they are of his
 “ own house. Let these be ever excluded the
 “ congregation of the faithful ; let their names
 “ be erased out of the book, and consigned to
 “ eternal oblivion.”

It must be obvious to the candid reader, that the flourishing condition of the fraternity in
 England,

England, from this period to the present year, must have resulted from the tendency of its laws and institutions. By the wise and united endeavours of this august body, the noble art has been extensively propagated; and, indeed, the complete restoration of every thing truly great and elegant in architecture, seems to have been effected in these happy isles. Such considerations, one would think sufficient to silence the clamour of spleen and ill-nature, but if they do not, let the envious rail, and the morose sneer; let the inquisitive pry, and the curious search; the Craft will retain their honour and good fellowship, so long as they pursue the paths of justice and virtue, and adorn their profession and society by an inflexible adherence to the maxims of truth and honour.

To display a general view of the ruling principles, and leading opinions of the fraternity, it will be necessary to cite some particular heads of the distinct charges given at the making of new brethren, or whenever the Master shall think proper to appoint. Concerning religion, a Mason is bound to regard the moral law, or grand rule of equity between man and man; but with respect to particular notions, modes of faith and worship, and the like, they are left to judge for themselves; suffice it they be good men and true, or men of principle and integrity.

With respect to the civil establishment, a Mason is obliged to conform to the laws of the place in which he resides, to avoid all combination against the peace and order of government,

vernment, to reverence magistrates, and to behave courteously towards all men.

A Lodge is an assembly, or duly regulated society of the Craft; and it is the duty of every brother to belong to some ONE, and to submit to its general regulations. In the primæval state of Masonry, no Master or Fellow could absent himself from the lodge, without incurring much censure, unless he could make it appear to the Wardens, that his absence resulted from immediate necessity.

None can be admitted members of a lodge, but good and true men, free born, and at age of discretion; bond-men, women, and immoral persons are, in general, excluded.

Masons reject all partiality, and confer honour and preferment on real merit alone; their dignified offices can therefore only be obtained by an assiduous application to the art, and the cultivation of a good repute amongst men in general. Promotion cannot be acquired in the society, but by gradation; no brother can be a Warden, until he has passed the degree of a Fellow-Craft, nor a Master, till he has acted as Warden, nor Grand-Warden, till he has been Master of a lodge, nor Grand-Master, unless he has been a Fellow Craft before his election; who must also be nobly born, a gentleman of fashion, an eminent scholar, a curious artist, or a person of singular merit in the general opinion of lodges.

Rulers supreme and subordinate, are to be obeyed in their respective stations, by all the brethren, with all humility, love, and alacrity.

Having

Having thus concisely described the state and condition of the Craft both ancient and modern, we proceed, pursuant to our design, to relate the chief forms and ceremonies, used in opening a lodge, making of members, preferring from one degree of office to another, with the lectures used by the several ranks from the apprentice or initiate, to the complete master in the art. We begin with the ceremony of opening a lodge.

A sufficient number of the brethren being convened, which must at least be one master, three fellow-crafts, and two apprentices, together with two officers, called senior and junior wardens, who are to superintend the execution of the masters order; the master commands the junior warden to see that the lodge is tyled.

The tyler is a guard or centinel placed at the lodge-door, to give the sign when any one craves admittance, that the wardens may examine his credentials; he is always one of the brethren, and sometimes is paid for his attendance.

The officers then seat themselves in the following order. The Junior Deacon, whose business is to carry messages from the Senior to the Junior Warden, sits at the back of the Senior Warden, or, if he permits, at his right hand. The Senior Deacon, whose business is to carry messages from the master to the Senior Warden sits at the back of the master, or, if he permits, at his right hand.

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The Junior Warden sits to the southward of the lodge, and the Senior to the westward; the former in order the better to observe the men at their work; the latter to close the lodge, and dismiss the men from their labour.

The master sits in the east, in allusion to the rising of the sun, to his opening his lodge, and setting his men to work.

The officers and men being thus arranged according to their respective ranks; the Master taking off his hat, declares the lodge open, forbidding, at the same time, all prophane discourse, and indecent behaviour under whatever penalty the majority shall think proper to inflict.

This said, he puts on his hat, and strikes the table three times with a small wooden mallet, the rest of the brethren being uncovered; they then sit down, drink and converse promiscuously.

Having refreshed themselves a little, silence is commanded, and if any person is to be made or initiated into the society, the Master asks if the gentleman proposed is ready, and being answered in the affirmative, the Senior and Junior Wardens, and an assistant or two, are ordered to go and prepare him for admission.

This ceremony is thus performed: Having obtained from a frank declaration of his desire of being made a Mason, his name, profession, and place of abode, they divest him of all kinds of metal whether gold, silver, brass or copper, make

make bare his right knee, slip down the heel of his left shoe, tye a handkerchief over his eyes, and in this condition lead him into the room, adjoining to the lodge, where the Tyler stands at the door. During the preparation of the candidate, the brethren in the lodge are putting all things in readiness for his reception there.

The form of a lodge is drawn on the floor, as before represented, the bible is placed opened at the Evangelist St. John; the officers and brethren are arranged according to their respective degrees, the room is illuminated, and three lighted tapers placed in triangular form on the table, and in the midst of the drawing on the floor.

These things done, the proposer and conductors of the candidate by the sign of three knocks inform the Master that they wait for admittance; the Master then answers with three strokes, demanding who addresses himself to him; the candidate then replies as prompted; "One who requests the fellowship of this worshipful lodge;" on which the door is opened, and the Deacons lay hold of his right, and left hand, conduct him three times round the room, and bring him up to the foot of the drawing, with his face towards the Master.

The Master, then seated at the upper end of the drawing, demands, if of his own free choice, he desires to become, a Mason, and upon his reply in the affirmative, pronounces, "Let him see the light," and the handkerchief

is immediately removed from his eyes by the Junior Warden.

He is then directed to advance at three paces to a stool placed at the foot of a chair. Upon this stool are laid the rule and compass, and having kneeled with the bare knee, one of the Wardens addresses him to this effect. " You are now entering into a respectable society, which admits of nothing repugnant to law, religion or morality, nor inconsistent with the allegiance due to his Majesty. Then the Master (the compasses being held to his naked left breast, and his right hand laid on the bible) says, " Do you promise to keep inviolably secret the forms and ceremonies, rites and customs of FREE and ACCEPTED Masons, and never disclose them except to a brother at a lodge and in the presence of the Master," and on his replying, I do; the following is dictated to him after the Master.

" I C. D. of my own voluntary choice, in
 " the presence of the great omniscient Jehovah,
 " and this right Worshipful Lodge, dedicated
 " to St. John, do hereby and herein most solemnly swear, that I will ever conceal and
 " never reveal any of the secrets or mysteries
 " of Free-Masonry, that shall be delivered to
 " me now, or at any time hereafter, except to
 " a true and lawful brother, or in a true and
 " lawful lodge of brothers and fellows, him or
 " them whom I shall find to be such, after just
 " trial and due examination.

" I furthermore do swear, that I will not
 " write it, print it, cut it, paint it, stick it,
 mark

“ mark it, stain it, or engrave it, or cause
 “ it so to be done on any thing whatso-
 “ ever, whereby the secret art may be unlaw-
 “ fully obtained.

“ This I swear with a stedfast resolution, to
 “ perform, without hesitation, mental reserva-
 “ tion, or self-evasion of mind, under the se-
 “ vere penalty of having my throat cut across,
 “ my tongue torn out by the roots, and buried
 “ in the sands of the sea. So help me God to
 “ perform this my initiating obligation.” (He
 kisses the book.)

The form of the oath differs in many lodges, though this is most in use.

Formerly Masons, upon admittance of a new member used a prayer, which the moderns omit, and as soon as the oath is taken, proceed to teach the signs, grip, and pass-word of an entered apprentice, as follows.

The sign is by drawing your right hand across your throat edgeways; indicating, that an entered apprentice would sooner have his throat cut, than reveal the secrets of the Craft.

The grip is taking a brother with your right hand, and pressing hard with your thumb nail upon the first joint of the fore-finger of his right hand.

The word is whispering in his ear JACHIN.

They also explain to him, in the most accurate manner, the ornaments and emblems of the fraternity, after which his things are restored to him, and he takes his seat for that evening on the right hand of the Master.

Having

Having paid the fees attending his invitation, he is presented with an apron and a list of the lodges.

The brethren now congratulate the new member, and begin to drink and converse promiscuously, when the Master proposes a health to the young brother, which is drank by the whole company standing, the new Mason sitting the whole time. After this, instructed by a brother, he takes a bumper and drinks "to the Right Worshipful the Master, the rest of the officers, and all members of the lodge, wishing them success in all their private and public undertakings; to Masonry in general, and that lodge in particular, earnestly requesting their assistance;" to which they reply, that "they will assist him."

Having regaled themselves a little time, the Master calls to order; and commands them to instruct the new brother in what further relates to the Craft, which is done by way of catechism or lecture.

The Master then proposes the questions, and the members properly arranged, make the responses in rotation. This is termed *Working*; and when it comes to any member to answer, if through want of experience or memory he cannot comply, to atone for the defect, he rises, and putting his right hand on his left breast, makes a low bow, and it passes on to the next person on his left hand.

The most material questions and answers in what is termed the Apprentice's lecture, are the following:

Quest.

Quest. Brother, what is your and mine important concern at this time?

Ans. Right Worshipful, a secret.

Q. What is that secret, Brother?

A. *Masonry.*

Q. Are you a Mason?

A. I am so accepted amongst brothers and fellows.

Q. How was you prepared, brother?

A. I was properly neither naked nor cloathed, barefoot nor shod, deprived of all metal, and led hood-winked to the door of the lodge by the hand of a friend, whom I afterwards found to be a brother.

Q. Being blinded, how can you be certain it was a door?

A. By finding a stoppage, and afterwards procuring an entrance.

Q. By what means did you obtain admittance?

A. By three knocks.

Q. What reply was made from within?

A. Who comes there?

Q. Your answer, brother?

A. One who requests to participate of the benefits of this Right Worshipful lodge, dedicated to St. John, as many have done before me.

Q. What was your manner of entering?

A. With three distinct steps, and a sharp instrument presented to my left breast.

Q. Who received you?

A. The Junior Warden.

Q. How did he dispose of you?

A.

A. He presented me to the Master, who asked him several questions relative to myself and the fraternity.

Q. What did the master then with you ?

A. He ordered me to the Senior Warden in the west, to receive instructions.

Q. In what did he instruct you ?

A. In the forms pre-requisite to my taking the solemn oath enjoined on all Masons.

Q. Brother, repeat the obligation ?

[Here the oath is repeated as before mentioned.]

A toast is then given to the heart that conceals, and the tongue that never reveals.

Q. What ensued, brother ?

A. I was asked what I most desired.

Q. What was your reply ?

A. To be brought to light.

Q. When that was done, what were the first things you saw ?

A. The bible, square and compass.

Q. What is signified thereby ?

A. Three great lights in Masonry. The bible to govern our faith, the square to regulate our practice ; and the compass to keep us within bounds to all men.

Q. Are they of no other use to the Craft ?

A. Doubtless ; from the bible we learn the rise and progress of the art through a long period of time, and by the square and compass we are directed in the practical part of it.

Q. What followed ?

A. The Master took me by the right hand, and gave me the grip and word of an entered apprentice.

These

[These are then mentioned as described before]

Q. How did they proceed then?

A. I was by command of the Master invested with that, of which I had been deprived, brought back to the lodge to receive the benefit of a lecture, and return thanks for the honour done me in making me a Mason, and admitting me a member of this worthy society.

Q. Did the Master then present you with any thing?

A. He presented me with an apron, which he put on me, and told me it was a badge of innocence and industry, more honourable than a star and garter, or any order of dignity that could be conferred on me at that or any time during life.

Q. What were the next things shewn you?

A. The 24 inch gauge, the square, and common gavel or setting maul.

Q. What are their uses?

A. The square, to square my work; the 24 inch gauge to measure my work, and the gavel to knock off superfluous matter, whereby the square may fit easy and just.

Q. As all are not working Masons, pray brother explain their moral tendency.

A. The 24 inch gauge represents the manner in which the natural days should be spent, viz. six hours in work, six in acts of devotion, six in serving a friend or brother, as far as I can without injuring myself or family, and six in sleep to refresh my body, and qualify me for the discharge of the other offices.

Q. Why had you a sharp pointed weapon presented to your naked *left* breast in particular?

A. As the left breast is nearest the heart, to indicate that my conscience, by divulging the mysteries of the art would be more keenly pricked, than it could prick my flesh at that time.

When this part of the lecture is finished, 'tis customary to pause and regale a few minutes, after which the Master proceeds thus, in questions concerning the form of a Lodge.

Q. Pray, brother, what constitutes a lodge?

A. Right Worshipful, a certain number of Masons met together to work.

Q. What number makes a lodge?

A. Five, seven, or eleven.

Q. Why do five make a lodge?

A. Because they allude in number to the five senses with which every perfect man is endued.

Q. Of what use are the five senses in Masonry?

A. Three are of great use, viz. hearing is to hear the word; seeing is to see the sign; feeling is to feel the grip, that I may know a brother in the dark, as well as in the light.

Q. Why do seven compose a lodge?

A. Because they allude in number to the liberal sciences.

Q. What are those?

A. Geometry, arethmetic, astronomy, logic, music, grammar and rhetoric.

Q. What doth geometry teach you?

A.

A. The art of measuring superficies, solids,
&c.

Q. What doth arethmetic teach you?

A. The virtue of numbers.

Q. What doth astronomy teach you?

A. The knowledge of the heavenly bodies.

Q. What doth logic teach you?

A. The art of reasoning well and detecting
falsehood.

Q. What doth music teach you?

A. The virtue of sounds.

Q. What doth grammar teach you?

A. The art of speaking and writing with
propriety.

Q. And what doth rhetorick teach you?

A. The art of embellishing discourse on
any topic.

Q. Why do eleven constitute a lodge?

A. Because they allude in number to the
Patriarchs, when Joseph was sold into Egypt.

Q. What supports a lodge?

A. Three great pillars, viz. wisdom, strength
and beauty.

Q. Who is represented by the pillar of
wisdom?

A. The Master in the East.

Q. Who the pillar of strength?

A. The Senior Warden in the West.

Q. Who by the pillar of beauty.

A. The Junior Warden in the South.

Q. Wherein appeareth the propriety of these
allusions?

A. The propriety of the first appears in the
Master's instructing the craft in the execution

of their work; of the second in the Senior Warden's paying the hirelings wages, which is the support of all business; and of the last in the Junior Warden's standing in the south which is the beauty of the day, and calling the men from work to refreshment.

The Master having interrogated the brethren as long as deemed convenient, orders the men, in the form prescribed, to desist from work, and betake themselves to refresh.

As the time will rarely admit, a fellow craft is seldom made on the same night with an entered apprentice, nor in honour to the society, without having been some time in the former station, and given some evidence of an improving genius.

As our design is to avoid tautology as well as prolixity; we shall only recite those parts of the fellow craft's lecture, which differ from those of the entered apprentice.

Q. How do you expect to attain to the degree of a fellow-craft?

A. By my knowledge of the pass-word.

Q. What is that?

A. SHIBOLETH.

[Which signifies plenty.]

Q. To what doth this term allude?

A. To plenty, which results always from art and industry.

Q. What was then done with you?

A. I was led twice round the lodge.

Q. Where did you meet with the first opposition?

A.

A. At the back of the Master, where I repeated the pass-word.

Q. What did he with you?

A. He ordered me back to the Senior Warden to receive instructions.

Q. What instructions did he give you?

A. He taught me to shew the Master my due guard, and to take two steps upon the second step of a right angled oblong square; with my right knee bent bare, my body erect, my right hand upon the holy bible, and my left arm supported by the point of the compasses, where I took the obligation of a fellow-craft.

This obligation differs from the former, in that the person admitted swears that he will answer all signs and summonses, sent to him from a lodge of crafts if within the length of three miles; that he will not wrong a brother nor see him wronged, but give him timely notice of all approaching danger, and that he will keep all his brother's secrets as his own, murder and treason only excepted.

The fellow craft's word is BOAZ: The sign is given by laying the right hand to the left breast keeping the thumb on a square, and holding the left hand quite upright, in order to form a square.

The grip is putting the thumb nail on the second joint of a brother's right hand.

The ceremony of returning thanks for admission is the same with the entered apprentices, excepting the terms of the degree.

The

The fellow-crafts lecture is always closed with a song adapted to the purpose, and by this time it is generally eleven at night, when the Master orders the lodge to be shut, which is performed in the same manner as that of opening it.

Nothing of Masonry must be mentioned during that night, the remainder of which is devoted to conversation, mirth, and jollity.

Whispering is deemed a great offence by Free-Masons, and always treated with marks of the highest disapprobation.

The third and last degree of Masonry, which is termed the Master, is much contested even by the brethren concerning the forms and ceremonies, as they differ greatly in the various lodges; we shall therefore mention those, which appear best authenticated, and most consistent with that dignified order.

As before observed, no Master is chosen by seniority, but for his merit; a person to obtain this degree, must be skilled in the craft, versed in the forms and customs of it, and esteemed by the lodge in which he has served in the inferior stations.

The ceremony of making a Master is never performed but in a lodge of Masters, nor can any apprentice or fellow-craft be admitted on those occasions.

The particulars are as follow :

He is prepared in the same manner as the apprentice and fellow-craft; except that both shoes are taken off, his arms and breast are naked,

ked, and he gives all the words, signs and grips of the two first degrees.

The Master's pass-word is TUBAL-CASN: The sign is drawing the right hand across the belly; that being the penalty of the obligation. The grip is taking hold of the right hand of the Master with your right hand and pressing your fore-finger nail hard under his wrist, pulling your right foot to his; your right knee to his, and your right breast to his, with your left hand round his back, and then whisper softly in his ear MAHHABONE; but the more general word is MACBENAC. As the most observable parts of the lecture will afford the best display of the ceremony, it will be necessary, as in the former degrees, to select such as best tend to that purpose.

The Senior of the lodge of Masters having demanded of the candidate a few previous answers, proceeds to the following questions, which are thus answered.

Q. Brother, where was you past Master?

A. In a lodge of Masters.

Q. In what manner was you prepared?

A. By my shoes being taken off, my arms and breast made bare, and being deprived of all metal.

Q. What was the form of your application for admission?

A. One who hath lawfully and truly served his time as an entered apprentice and fellow-craft, now requests to obtain the last and most honourable degree of Masonry, by being admitted Master.

Q. How do you expect to obtain it ?

A. By means of the pass-word.

[Which is mentioned.]

Q. How did the Master then dispose of you ?

A. He ordered me back to the Senior Warden in the West, to receive proper instructions.

Q. What were those instructions, brother ?

A. He instructed me as I stood in the West, to shew the Master in the East the due guard or sign of an entered apprentice, and that of a fellow-craft, and then taught me the guard of a Master, which is to take two steps upon the same oblong square, with both my knees bent and bare; my body upright, my right hand upon the holy bible, both points of a pair of compasses being pointed to my right and left breast, where I took the solemn oath and obligation of a Master Mason.

[The particulars of which are as follow.]

He solemnly swears that he will always conceal, and never reveal the part of a Master Mason to a fellow-craft, any more than that of a fellow craft to an apprentice, or any of them to the rest of the world, except in a true and lawful lodge of Masters, him or them whom he shall find to be such after a just trial and examination; that he will attend all summonses sent to him from a lodge of masters, if within the length of three miles; and that he will conform himself to all the laws and instructions of that lodge.

The

The candidate having taken the oath required, and answered some questions, the substance of which we have already given, the Senior Master proceeds to inform him of the honour to which he is admitted, of resembling one of the greatest men in the world, viz. the Grand Master HIRAM, who was killed just at the finishing the Temple. The manner of his death is thus represented, and held in great veneration by some Masons, while others treat it as a fable.

Fifteen fellow-crafts (finding the temple almost finished, and not having received the Master's word, because their time was not come) agreed to extort it from Hiram the first opportunity; that they might pass for Masters in other countries, and receive Masters wages. But twelve of these recanted, though the remaining three determined to carry it on, and accordingly placed themselves at the three entrances of the Temple, at noon, when the men were called off to refreshment, knowing that HIRAM went constantly at that time to his devotion. On his coming out at the East door, one of them demanded the master's word, and on his refusing to give it struck him across the throat with a twenty-four inch gauge. Hiram fled from thence to the south door, and was accosted by another in the same manner; to him he also gave the same answer, and received a blow with a square on his left breast. Having recovered himself a little, he ran to the West door, the only way left, as he thought, to make his escape; but was accosted in the same

F

manner

manner by a third, to whom he made the same reply as the two former, and then received a more violent blow than any of the others with a common gavel or setting-maul upon his head, which killed him on the spot.

Now it is necessary to observe, that in allusion to this event, every Master, at the time of making, is struck by the Junior Warden with a 24 inch gauge across the throat, by the Senior Warden with the square on his left breast; and by the Master with the gavel on his head; when he falls, (the brethren pulling him down) and as he lays on his back, the master informs him how Hiram was found, and the reason of the ceremony.

From this arises the Master's guard; hand in hand signifying that a Master Mason always puts forth his hand to serve a brother as far as lies in his power; foot to foot that he will never refuse to go a foot out of the way to serve a brother; knee to knee, that when he prays, he should never forget his brother's wellfare; breast to breast, that he should keep his brother's secrets as his own; and the left hand supporting the back, that he will always support a brother as he can.

He is deprived of metal, because there was neither ax or hammer used in the building of the Temple of Solomon.

If some lodges still retain these forms, the Major part reject most of those, which border on fable and weak conjecture; but all proceed with the utmost regularity and decency, as will appear by the following authenticated observations,

tions, which will prove, that, notwithstanding a few odd ceremonies, the society of Free and Accepted Masons are both honourable and useful, though, through their strict regard to their oath, the malice of the inquisitive, and obloquy of the censorious, they are often calumniated and basely reproached.

All the other lodges of Free and Accepted Masons are subject to a Grand Lodge, under the direction of a Grand Master, a deputy and two Grand Wardens, by which it was ordained in 1754, that all who have, or shall be Grand Masters, deputy Grand Masters, or Grand Wardens, shall be members of, and vote in, the Grand Lodge.

That the Grand Treasurer, for the time being, shall be a member of the Grand Lodge, and the Secretary also by virtue of his office, and shall vote in every thing, except in chusing Grand Officers.

It was also resolved by this Lodge, that all differences, which could not be privately made up, should be referred to, and decided by them, and that no alterations could be made in any of those constitutions without their consent.

Accordingly all alterations and new regulations are made by this lodge, the officers of which are often of noble descent, and always of great abilities and inflexible honour.

As by the original constitution of things, men are framed in a dependant state, and therefore stand in need of mutual support and preservation, and as they are naturally disposed to live in societies, and form themselves into dis-

tinct bodies, for the more effectual promoting of arts, labour and industry; the Grand Lodge came to a resolution of considering the most prudent method of collecting and disposing of money towards the relief only of true brethren fallen into poverty and decay, but of none else.

In consequence of which it was proposed in 1724, the Duke of Richmond being Grand Master, that in order to promote the charitable disposition of Free and Accepted Masons, and to render it more extensively beneficial to the society; each Lodge should make a certain collection accordingly to ability, to be put into a joint stock, lodged in the hands of a treasurer at every quarterly communication, for the relief of distressed brethren, that shall be recommended by the contributing Lodges to the Grand Officers from time to time.

The committee, to whom it was referred to consider of proper measures to regulate the general charity, after several meetings to that purpose, came to the following resolutions:

1. That it is the opinion of the committee, that the contributions from the several Lodges be paid quarterly and voluntarily.
2. That no brother be recommended by any Lodge as an object of this charity, but who was a member of some regular Lodge which shall contribute to the same charity, one month before the proposal.
3. That no brother, who has been admitted a member of any such Lodge since that time,

or

or shall hereafter be admitted, be recommended till three years after such admission.

With respect to the circumstances of the person to be relieved, the sums to be paid, the times or terms of payment, the continuance, suspending or taking off such allowance, &c. these should be referred to the Grand Lodge.

At length this work of charity was begun at the Grand Lodge on Nov. 25, 1729, the Duke of Kingston being Grand Master, who, after a warm exhortation, ordered the Lodges to be called over a second time, when some officers gave in the benevolence of their respective lodges, and their charity being forthwith recorded, was put into the hands of a treasurer, and other lodges soon followed their good example.

In consequence of this benevolent institution, many worthy men have been relieved, many families kept from indigence, and labour, industry, and honesty encouraged and promoted.

Nor does the regard of this venerable body to decency and morality appear less conspicuous than their disposition to humanity and benevolence, as we learn by several excellent rules relating to the making or constituting new Lodges, making new members, and their general directions for the behaviour of Masons both in the lodge, and in the world.

In order to avoid irregularities, a new Lodge must be solemnly constituted by the Grand

Grand Master, or some officer deputed by him. The brethren, desirous of being formed into a Lodge, must also be examined concerning their skill in the science, &c. The words used in the ceremony by the Grand Master, or his Deputy, are, " I constitute and form these good
 " brethren into a new Lodge and appoint you
 " brother A. B. the Master of it, not doubt-
 " ing of your capacity and care, to preserve the
 " cement of the lodge, and promote the interest
 " of the craft in general."

Upon this the charges of a Master are rehearsed; after which the new Master is installed, and presented with the book of constitutions, the Lodge book and the instruments of his office.

Every new Lodge must pay twelve guineas for their constitution to the general fund of charity.

The precedence of Lodges is grounded on the seniority of their constitution.

No Lodge is owned, nor their officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant; the regular Lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds, but must treat them as rebels, until they humble themselves, and as the Grand Master shall, in his prudence, direct, and until he approves of them by his warrant signified to the other Lodges, as the custom is when a
 new

new Lodge is to be registered in the Grand Lodge book.

It is also wisely ordained, that no lodge shall make more than five new brothers at one and the same time, without an urgent necessity, nor any man under the age of twenty five years (who must be also his own Master) unless by a dispensation of the Grand Master:

At a quarterly communication in Nov. 1753, Lord Carysfort Grand Master; it was unanimously ordered, that no Lodge shall ever make a Mason without due enquiry into his character.

That no lodge shall ever make a Mason for a less sum than one guinea; that guinea to be applied either to the private fund of the Lodge, or to the public charity; without deducting from such deposit, any money towards defraying the expence of the tyler, &c. under the forfeiture of their constitution:

But this not to extend to the making of waiters, servitors, &c. who may be instituted by the Lodge they serve.

That every new brother at his entry deposit something for the relief of indigent and decayed brethren, over and above the small allowance that may be stated in the *Bye-Laws* of that particular Lodge; which charity shall be kept by the cashier.

No man can be accepted a member of a particular Lodge without previous notice one month before, given to the Lodge, in order to make due enquiry into the reputation

on and capacity of the candidate, unless by a dispensation.

All particular lodges are to observe the same customs as much as possible; in order to which, and for cultivating a good understanding among Free-Masons, some members of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

The same usages for substance are observed in every Lodge; which is much owing to visiting brothers, who compare the usages.

No set or number of brethren shall withdraw or seporate themselves from the Lodge in which they were made, or were afterwards admitted members, unless the Lodge be too numerous, nor even then without a dispensation from the Grand Master or Deputy.

But if any brother so far misbehave himself as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in a Lodge formed: And if he will not refrain his impudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the *bye-laws* of that particular Lodge, or in such a manner as the quarterly communication shall in prudence think fit.

The brethren of all the Lodges in and about London and Westminster shall meet annually in some convenient place, or any brethren round the globe who are *true* and *faithful*, as the place appointed.

They shall assemble either on St. John the Evangelist's day, or St. John the Baptist's day,

as the Grand Lodge shall think fit.—Formerly all the members of the Grand Lodge must have been at the place of the Feast long before dinner, with the Grand Master, or his deputy at their head, who shall retire and form themselves, in order to receive any appeals duly lodged; that the Appellant and Respondent may be both heard, and the affair amicably decided before dinner if possible. But if it cannot, it must be delayed till the new Grand Master takes the chair, which if not decided then, the Grand Master must refer to a special committee that shall quickly adjust it, and make report to the next Grand Lodge, that so brotherly love may be preserved.

To prevent any difference or disgust that might arise that day; that no interruption might begin to pleasure and harmony, to promote decency and decorum, and prevent ill manners in the Grand Assembly, at which all sorts of Free-Masons are present; it was at length decreed, that no petitions or appeals, should be preferred on that day.

Some time after dinner the Grand Lodge was formed, in presence of all the brethren, who are not Members of it; this was the ancient custom; but as it was found inconvenient, therefore as the whole assembly sit together at dinner in the form of a Grand Lodge, there is no alteration, and the members of the Grand Lodge continue promiscuous in their seats.

If the Grand Master of last year has consented with the Masters and Wardens to continue for the year ensuing, then one of the Grand Lodge deputed for that purpose shall represent to all the brethren his worship's good government, and turning to him shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honour (if nobly born, if not) the great kindness, of continuing to be their Grand Master for the year ensuing. And his worship declaring his consent by a bow or speech as he pleases, the deputed member of the Grand Lodge shall proclaim him aloud *Grand Master of Masons*.

The members of the Grand Lodge shall then salute him in due form; and all the brethren shall, for a few minutes, have leave to declare their satisfaction, pleasure and congratulation.

After the oration, public and loyal healths are toasted, and before and after each, a Mason's song, with the best instruments of music.

With respect to the behaviour of Masons in the lodges, they are enjoined to salute each other in a courteous manner, calling each other brother, freely giving mutual instructions as shall be thought expedient without being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason; for though all Masons as brethren are upon a level; yet masonry takes no honour from a man that he had before; nay, it rather adds to his honour, especially if he has deserved well of the brother-

brotherhood, who must give honour to whom it is due, and avoid ill manners.

In the presence of strangers they are exhorted to be cautious of their words and carriage, that the most penetrating may not be able to discover what is not proper to be intimated.

At home, and in his neighbourhood, he is to act as becomes a moral and wise man, and must be particularly careful to conceal from his family, friends and neighbours the concerns of the Lodge. He must also consult his health, by not continuing too late, or too long from home, after lodge-hours are past, and avoid gluttony and drunkenness, that his family be not neglected or injured.

If a stranger accosts a Mason as a brother, he is enjoined cautiously to examine him in such a manner as prudence shall direct, that he may not be imposed upon by an ignorant pretender, whom he is to reject with due contempt, and beware of giving him any hints of knowledge.

But on the other hand if he discovers him to be a true and faithful brother, he is to treat him with becoming respect, relieve him if he can, or else endeavour to procure him relief; he must employ him some days, or else recommend him to be employed; at the same time he is not charged to do beyond his ability, only to prefer a poor brother that is a good man, to any other people in the same circumstances.

These directions are recommended to the observance of all Masons, who are required to cultivate brotherly love, the foundation, cement, and

and glory, of their ancient and honourable fraternity, avoiding all quarrelling and detraction, not permitting others to slander an honest brother, but espousing his cause, defending his character, and doing him every good office as far as is consistent with his own honour and safety.

To conclude, if such are the benefits arising to mankind from this institution, if such are its orders, laws, and customs; if such are its maxims and principles, as we have laid down in the course of this work; we hesitate not to declare that it redounds to the honour of the great parent of nature, and architect of the universe, and is therefore worthy the sanction of the wise and good in all ages, nations, and places, which heard the stamp of a divine original, in the exquisite workmanship of man, whose greatest happiness is society, whose supreme dignity is humanity.



F I N I S.

*A New and Correct LIST of all the English
REGULAR LODGES in Europe, Asia,
Africa and America, according to their Seniority and
Constitution.*

By Order of the GRAND MASTER.

Brought down to April 19, 1765.

QUEEN'S Arms, St. Paul's Church-Yard, Second Wednesday. Constituted Time immemorial. Every fourth Wednesday there is a Master's Lodge. It is also the West India and American Lodge.

2 Horn, Westminster, Second Thursday.

3 Sun and Punch Bowl, High Holborn, first and third Thursday, Jan. 17, 1721.

4 Crown and Rolls, Chancery-lane, second and fourth Tuesday, Jan. 19, 1721.

5 Fox and Goose, King-street, Seven Dials, first and third Wednesday, Jan. 28, 1721.

6 Salmon and Bell, Charles-street, Soho-square, first and third Wednesday, Feb. 27, 1722.

7 King's Arms, New Bond-street, second and last Thursday, Nov. 25, 1722.

8 Running Horse, David Street, Grosvenor-square, first and second Wednesday, May 1722.

9 Dundee Arms, Red Lion-street, Wapping, second and fourth Thursday, 1722.

10 The Globe in Chatham, first and third Monday, March 28, 1723.

11 King's Arms, Wandsworth, first and third Tuesday, March 30, 1723.

12 April 1, 1723.

13 Mourning Bush, Aldersgate, second and fourth Friday, 1723.

14 Baptist's Head and Anchor, Chancery Lane, second and last Thursday, Aug. 4, 1723.

15 Golden Anchor, at the Ballast Key, in East Greenwich, second and fourth Tuesday, Sept. 11, 1723.

16 Fountain, Snow-Hill, first Thursday, Sept. 18, 1723.

17 Swan, White Cross Street, fourth Thursday, 1723.

18 Pewter Platter, Cross-street, Hatton Garden, second and fourth Thursday, Dec. 21, 1723.

19 Thatch'd House, Norwich, first Thursday, 1724.

20 Dolphin, Chichester, third Wednesday, July 17, 1724.

21 Three Tons, Portsmouth, in Hampshire, first and third Friday, four o'clock, 1724.

22 White Lion, Cornhill, second and fourth Monday, Jan. 22, 1724.

23 Queen's Head, at Stockton upon Tees, in the County of Durham, first and third Friday, Feb. 1724.

24 Sun, Ludgate-street, fourth Monday, April 1725.

25 Pon's Coffee-house, Castle-Street, first and third Tuesday, May 25, 1725.

26 St. Alban, St. Alban's Street, third Monday, Jan. 31, 1727.

27 Three Fleur-de-Luces, St. Bernard Street, Madrid, first Sunday, 1727.

28 Crown, Cranbourn Alley, first and third Thursday, 1728.

29 Red Cross, Southwark, second Thursday, 1728.

30 Gibraltar, at Gibraltar, first Tuesday, Nov. 1728.

31 Lion, Lynn Regis, Norfolk, first Friday, Oct. 1, 1729.

32 Jan. 22, 1729.

33 Jan. 24, 1729.

34 March 25, 1730.

35

36 Red Cross, Barbican, first Wednesday, third a Master's Lodge, May 22, 1730.

37 Castle, at Putney, third Tuesday, July 17, 1730.

38 Sept. 7, 1730.

39 Platter, White Lion Yard, Norton Folgate, first Friday, Jan. 26, 1730.

40 Rainbow

46 A LIST of REGULAR LODGES.

40 Rainbow, Fleet-street, second and fourth Monday, 1730.

41 Old Magpye, Bishopsgate-street, second Monday, 1730.

42 Windmill, Rosemary Lane, first Monday, 1730.

43 Angel, Macclesfield, Cheshire, 1731.

44 Jerusalem, Clerkenwell, second and fourth Wednesday, Dec. 17, 1731.

45 Dec. 23, 1731.

46 Salutation and Cat, Newgate-street, first and third Monday, Jan. 11, 1731.

47 King's Arms, St. Margaret's Hill, Southwark, third Monday, Feb. 2, 1731.

48 King's Arms, Leigh, in Lancashire, Feb. 22, 1731.

49 A la Ville de Tonerre, Rue des Boucheries a Paris, first Monday, April 3, 1732.

50 Turk's Head, Greek-street, Soho, first and third Wednesday, May 25, 1732.

51 King's Arms, Mary-le-bone-street, Piccadilly, second and fourth Tuesday, Jan. 21, 1732.

52 July 12, 1732.

53 Lion and Cock, St. Michael's Alley, Cornhill, Sept. 8, 1732.

54 Royal Oak, Derby, first and third Tuesday, 1732.

55 A Private Room, Bolton Lee Moor, Lancashire, next Wednesday to every Full Moon, Nov. 9, 1732.

56 Chough, Blue Boar Row, Salisbury, first and third Wednesday, Dec. 27, 1732.

57 Queenhithe Coffee-house, second and fourth Monday, Feb. 17, 1732.

58 Swan, Chelsea, second and fourth Tuesday, March 3, 1732.

59 White Bear, Bath, first and third Tuesday, May 18, 1733.

60 May 23, 1733.

61 Red Lion, Bury, Lancashire, next Thursday to every Full Moon, July 26, 1733.

62 Talbot, Stourbich, Worcestershire, every Wednesday, Aug. 1, 1733.

63 Sun, St. Paul's Church-yard, second and fourth Wednesday, Dec. 6, 1733.

64 King's Head, Birmingham, first and third Friday, 1733.

65 Royal Exchange, Boston in New England, second and fourth Saturday, 1733.

66 Valenciennes, French Flanders, 1733.

67 Barnstaple Inn, Plymouth, first and third Friday, 1734.

68 Samson and Lion, East-Smithfield, late the Ship at the Hermitage, first and third Thursday, Feb. 17, 1734.

69 King's Head, near the Watch-house, High Holbourn, second and fourth Wednesday, June 11, 1735.

70 Horn, Fleet-street, Stewards Lodge, Publick Nights, third Wednesday in March and December.

71 In Holland, 1735.

72 Fencers near Newcastle upon Tyne, first Monday, June 24, 1735.

73 Castle at Aubigny, in France, first Monday, Aug. 12, 1735.

74 Solomon's Lodge, Charles Town, South Carolina, first and third Thursday, Nov. 12, 1735.

75 Savannah, at Savannah, in the Province of Georgia, 1735.

76 Angel, Colchester, second and fourth Monday, 1735.

77 Fountain, Gateshead, in the Bishoprick of Durham, second and fourth Wednesday, March 8, 1735.

78 Green Man, Shrewsbury, first Monday, April 16, 1736.

79 Rising Sun, Fashion-Street, Spittalsfields, first and third Tuesday, June 11, 1736.

80 King's Head, Norwich, last Thursday, 1736.

81 The Custom House, by the Old Dock, Liverpool, first Wednesday, June 25, 1736.

82 Boar's Head, in East-Cheap, first and third Monday, Aug. 16, 1736.

83 Rose, Edgebaston Street, Birmingham, second and last Tuesday, Sept. 20, 1736.

84 Half Moon, Cheapside, second and fourth Friday, Dec. 2, 1736.

85 George, Ironmonger-Lane, second and Fourth Tuesday, Dec. 2, 1736.

86 Caveac Tavern, Finch-Lane, Cornhill, second and fourth Wednesday, Dec. 31, 1736.

87 Jan. 24, 1736.

88 Feb. 14, 1736.

A LIST of REGULAR LODGES.

89 Three Tuns, Spital-fields, second and fourth Friday, April 18, 1737.

90 Chapman's Coffee-house, Sackville-street, first and third Tuesday, Aug. 24, 1737.

91 Talbot Inn, in the Strand, first Tuesday, Sept. 21, 1737.

92 Sun, Milk-street, Honey-Lane Market, first and third Tuesday, Dec. 8, 1737.

93 Angel, Shipton Mallet, Somersetshire, first and third Monday, Dec. 12, 1737.

94 Parham Lodge, Parham, Antigua, Jan. 31, 1734.

95 Swan, Gloucester, first and third Friday, March 28, 1738.

96 Crown, Leadenhall-street, second Tuesday, May 3, 1738.

97 Rose and Crown, Halifax, Yorkshire, first and third Thursday, July 12, 1738.

98 The Great Lodge, at St. John's Antigua, second and fourth Wednesday, Nov. 22, 1738.

99 Fox near the Square, Manchester, first and third Monday, 1738.

100 Red Lion, Nottingham Court, Seven Dials, second and fourth Monday, Jan. 27, 1731.

101 Swan, Watergate-street, Chester, second Tuesday, Feb. 1, 1738.

102

103 Red Lion, Hornchurch, in Essex, first Friday, March 13, 1738.

104 Bakers Lodge, St. Mary's Street, St. John's Antigua, March 14, 1738.

105 Kingston, Jamaica, first and third Saturday, April 14, 1739.

106 April 24, 1739.

107 Scotch Arms, the Mother Lodge, at St. Christopher's, held at Basseterre, first Thursday, June 21, 1739.

108 Crown and Ball, Playhouse-Yard, Black-friers, first Tuesday, Aug. 24, 1739.

109 East-India Arms, John-street, Black's Field, Horselydown, first and third Wednesday, October 3, 1739.

110 King's Arms and Tur, Hyde-Park Corner, second and fourth Wednesday, Oct. 25, 1739.

111 Red Bull, Long Lane, West-Smithfield, second and fourth Monday, Dec. 7, 1739.

112 King's Head, in the Poultry, third Wednesday, Jan. 10, 1739.

113 Private Room, Lausanne, in the Canton of Bern, Switzerland, Feb. 2, 1739.

114 Three Lions, Banbury, Oxfordshire, every full Moon, if on Thursday, or the Thursday before, March 31, 1740.

115 Ship, James-Street, Covent-Garden, second Tuesday, June 26, 1740.

116 Mourning Bush Tavern, Corn-Street, Bristol, second and fourth Wednesday, July 10, 1740.

117 The Third Lodge, Calcutta, in East India, 1740.

118 St. Michael's Lodge, in Barbadoes, 1740.

119 Bunch of Grapes, Decker-street, Hamburg, every other Thursday, Oct. 23, 1740.

120 George, Whitehaven, Cumberland, first Monday, March 19, 1740.

121 Ship and Castle, High-street Haverford West, South Wales, April 14, 1741.

122 Two Chairmen, Little Warwick-street, Charing Cross, first and third Thursday, April 13, 1742.

123 Old Rood, at St. Christopher's, Jan. 17, 1742.

124 Union, Francfort, in Germany, second and fourth Tuesday, Jan. 17, 1742.

125 Three Horse Shoes, Leominster, in the County of Hereford, Oct. 11, 1742.

126 Port Royal Lodge, Jamaica, 1742.

127 Angel, Dolgelly, in Merionethshire, North Wales, first Tuesday, Sept. 17, 1743.

128 St. George, Emperor's Court, at Hamburg, every other Wednesday, Sept. 24, 1743.

129 Bull, High-street, Bristol, first and third Tuesday, March 20, 1743.

130 New Lodge, Copenhagen, Denmark, Oct. 25, 1745.

131 St. Jago de la Vego, in Jamaica, April 29, 1746.

132 Bear,

48 A LIST of REGULAR LODGES.

132 Bear, Norwich, second and fourth Tuesday, May 9, 1747.

133 A New Lodge in St. Eustatia, Dutch Island, West-Indies, Jan. 1748.

134 Prince George's Head, Plymouth, May 1, 1748.

135 Jan. 15, 1748.

136 Queen's Head, Norwich, third Tuesday, Jan. 5, 1748.

137 Sun, at Cambridge, second Monday, March 31, 1749.

138 Lodge of Orange, at Rotterdam, May 5, 1749.

139 St. Martin's Lodge, at Copenhagen, in Denmark, Oct. 9, 1749.

140 Sun, St. Peter's Mancroft, Norwich, second and fourth Monday, Jan. 9, 1740. 141. No. 1.

141 No. 1. at Minorca, first Thursday, Feb. 1750.

142 No. 2. at Minorca, second Tuesday, May 23, 1750.

143 No. 3. at Minorca, first Wednesday, June 24, 1750.

144 St. Christopher's, at Sandy Point, July 20, 1750.

145 The Key, Norwich, second and fourth Wednesday, Feb. 12, 1751.

146 King's Arms, Falmouth, second and last Thursday, May 20, 1751.

147 Angel, Great Yarmouth, in Norfolk, June 6, 1751.

148 King's Head, West-street, Gravesend, first and third Thursday, June 8, 1751.

149 King's Head, the Sea Captains Lodge, in Fenchurch-street, first and third Tuesday, Aug. 29, 1751.

150 No. 4. at Minorca, first Monday, Nov. 26, 1751.

151 King's Arms, at Helston, in Cornwall, first and third Tuesday, April 14, 1752.

152 St. John's Lodge, at Bridgetown, in the Island of Barbadoes, fourth Monday, April 23, 1752.

153 Ship, Leadenhall-street, late the Bell at A'dgate, second and fourth Monday, July 13, 1752.

154 The George, Maggoti Court, Piccadilly, first and third Tuesday, Aug. 21, 1752.

155 King's Head, at Truro, in

Cornwall, first and third Wednesday, Sept. 22, 1752.

156 At Cardengere, the chief French Settlement in Bengal, East-India.

157 At Madrafs, in East India.

158 At the Hague, in Holland.

159 St. Peter's Lodge, in the Island of Barbadoes, first and third Saturday, Dec. 15, 1752.

160 Jan. 7, 1753.

161 Lion and Goat, Grosvenor-street, second and fourth Monday, Feb. 24, 1753.

162 Horse-shoe and Crown, Holbourn, second Wednesday, March 5, 1753.

163 Angel, Piccadilly, second and fourth Monday.

164 Lilly Tavern, in Guernsey, May 10, 1753.

165 Nag's Head, Wine Street, Bristol, second and fourth Tuesday, Aug. 22, 1753.

166 Queen's Head, Great Queen-Street, second and fourth Tuesday, Oct. 23, 1753.

167 Red Lion, Market-Street, Carmarthen, South Wales, first and third Monday, Oct. 24, 1753.

168 King's Head, Balfover-street, Cavendish-square, second and fourth Wednesday, Nov. 5, 1753.

169 Cattle and Lion, White Lion Lane, Norwich, third Wednesday, Nov. 10, 1753.

170 Evangelist's Lodge, at Antigua, Nov. 10, 1753.

171 At Amsterdam, Nov. 30.

172 Rose and Crown, at Prescot, Lancashire, Wednesday next before full Moon, Dec. 20, 1753.

173 The Royal Exchange, in the Borough of Norfolk, Virginia, first Thursday, Dec. 22, 1753.

174 Jan. 31, 1754.

175 White Hart, Mansel-street, Goodman's-fields, second and fourth Wednesday, Feb. 9, 1754.

176 Redruth in Cornwall, first and third Thursday, Feb. 14, 1754.

177 Bear, Leman-Street, Goodman's-fields, first and third Wednesday, Feb. 18, 1754.

178 Mitre, Union-Street, Westminster, Second Tuesday, March 2, 1754.

179 Chequers,

179 Chequers, All Saints, Norwich, March 4, 1754.

180 Swan, Ramsgate, in the Isle of Thanet, second and fourth Monday, March 8, 1754.

181 Parrot, Cow Lane, in Leeds, First Wednesday, March 28, 1754.

182 Robinhood, Butcher Row, near St. Clement's, first Thursday, March 29, 1759.

183 Crow, without Cripplegate, second and fourth Monday, April 5, 1754.

184 Paul's Head, Doctors Commons, second and fourth Monday, April 13, 1754.

185 Swan, Westminster Bridge, first and third Wednesday, May 13, 1754.

186 Rustal's Coffee-house, Sharard-street, Golden Square, second and fourth Wednesday, June 4, 1754.

187 Pelican, Leicester, first and third Tuesday, Aug. 21, 1754.

188 Red House, Cardiff, Glamorganshire, South Wales, second Monday, Aug. 21, 1754.

189 Bear, Cow Bridge, Glamorganshire, last Monday, Sept. 1754.

190 No. 2. at St. Eustatia, Dutch Island, West-Indies, 1754.

191 Queen's Head, Lowestoff, in Suffolk, second Monday, Oct. 29, 1754.

192 Chequers, Charing Cross, second Tuesday, Nov. 2, 1754.

193 The two Spies, King-street, Seven-Dials, second and fourth Monday, Dec. 14, 1754.

194 Coffee-house, St. Anne's-square, Manchester, first and third Wednesday, Feb. 1755.

195 No. 8. The King's own Regiment of foot, first and third Tuesday, Feb. 15, 1755.

196 Two Blue Posts, Old Bond-street, second and fourth Friday, March 2, 1755.

197 Jack of Newberry, Chiswell Street, first and third Wednesday, April 5, 1755.

198 White Hart, St. James's-street, second and fourth Thursday, May 5, 1755.

199 Ship and Castle, Penzance, in Cornwall, first and third Wednesday, June 14, 1755.

200 Bricklayer's Arms, Duke-street, Grosvenor Square, first and third Tuesday June 17, 1755.

201 Shoulder of Mutton, St. Augustine's Parish, City of Norwich, first and third Monday, June 17, 1755.

202 The Lodge of Charity, at Amsterdam, June 24, 1755.

203 Black Raven, Cow Lane, Chester, last Monday, June 24, 1755.

204 Lion, Beccles, in Suffolk, July 14, 1755.

205 Swan Tavern, in York Town, Virginia, first and third Wednesday, Aug. 1, 1755.

206 The Flower in Hand, Parish of St. Mary, Norwich, first and third Tuesday, Sept. 16, 1755.

207 Sunderland, near the Sea, in the County of Durham, first Friday, Oct. 7, 1755.

208 The Grand Lodge Frederick, at Hanover, Nov. 25, 1755.

209 Plume of Feathers, Bridges Street, Chester, Dec. 2, 1755.

210 Princess of Wales's Arms, upper End of Cranbone Alley, Leicester-fields, first and third Monday, Jan. 20, 1756.

211 A Lodge in Captain Bell's Troop in the Right Hon. Lord Ancram's Regiment of Dragoons, Feb. 7, 1756.

212 The Sun and 13 Cantons in Great Poultney Street, Golden Square, second and fourth Thursday, Feb. 26, 1755.

213 A Lodge at Wilmington, on Cape Fear River, in the Province of North Carolina, March 1755.

214 White Lion, Water Street, Liverpool, April 15, 1755.

215 The Lodge of Peace, at Amsterdam, Sept. 23, 1756.

216 Hoop and Bunch of Grapes, St. Martin's Lane, first and third Tuesday, April 30, 1756.

217 White Horse, Corner of New Burlington Street, first and third Thursday, Dec. 2, 1756.

218 At the Marquis of Carnarvon's at Sunderland, near the Sea, first and third Tuesday, Jan. 14, 1757.

50 A LIST of REGULAR LODGES.

- 219 In the Parish of St. Mary in the Island of Jamaica, Feb. 17, 1757.
- 220 Blakeney's Head at Bristol, second and fourth Thursday, Feb. 17, 1757.
- 261 At Parliament Coffee-house, in Parliament Street, second and fourth Tuesday, Feb. 14, 1757.
- 222 Sun in the Strand, fourth Wednesday, Feb. 21, 1757.
- 223 Dove and Branch in the Parish of St. Lawrence, Norwich, second Wednesday, March 23, 1757.
- 224 Sancta Croix, a Danish Island in the West Indies, 1756.
- 225 Cock, the Head of the Side, Newcastle upon Tyne, October 13, 1757.
- 226 White Lion, Oxford Road, third Monday, May 4, 1757.
- 227 Sun at Shadwell, first and third Monday, Oct. 31, 1757.
- 228 The Lodge of Regularity, at Amsterdam, Nov. 21, 1757.
- 229 Queen's Head, Duke's Court, Bow Street, Covent Garden, first and third Wednesday, Dec. 20, 1757.
- 230 St. Michael's Lodge, in the City of Severn, in the Dutchy of Mecklenburg, May 15, 1754.
- 231 Cock, in the Parish of St. Mary, Norwich, Feb. 18, 1758.
- 232 White Hart, Old Town, Plymouth, second and fourth Monday, March 1, 1758.
- 233 Bell, Broad Street, Bristol, second and fourth Monday, March 8, 1758.
- 234 Lodge at Bombay, in East-Indies, March 24, 1758.
- 235 Green Man, Berwick street, St. James's, first and third Friday, Aug. 6, 1758.
- 236 Swan, at Yarmouth, Norfolk, the Sea Captains Lodge, Jan. 1, 1759.
- 237 Three Crowns at Plymouth, the second Division of Marines, Jan. 2, 1759.
- 238 St. James's Lodge at Barbadoes, May 20, 1758.
- 239 New Inn at Exeter, first and third Wednesday.
- 240 Sun at Newton Abbot, Devonshire, first and third Thursday, March 1759.
- 241 Mildway's Wine Vau'ts, in the West Town of Dreditch, Devon, first Monday, April 21, 1759.
- 242 Royal Oak, Portsmouth Common, second and fourth Friday, April 24, 1759.
- 243 Compass and Square, Bernard Castle, Durham, first Monday, April 21, 1759.
- 244 Mermaid, at Windsor, third Thursday, June 6, 1759.
- 245 Temple Lodge at Bristol, first and third Monday, July 2, 1759.
- 246 Vine, King's Arms Passage, Poultry, London, third Wednesday, Aug. 24, 1759.
- 247 Prince George Lodge, in George Town Wigan, South Carolina, once a Month, 1743.
- 248 Union Lodge, Charles Town, South Carolina, second and fourth Thursday, May 3, 1755.
- 249 A Master's Lodge, Charles Town, South Carolina, first Monday, March 22, 1756.
- 250 Port Royal, at Beaufort, Port-Royal Carolina, every other Wednesday, Sept. 15, 1756.
- 251 Solomon's Lodge, in Charles Town, South Carolina, first and third Thursday, 1735.
- 252 Cock at Hull, Yorkshire, second and last Thursday, Aug. 20, 1759.
- 253 King's Head, Canterbury, first and third Wednesday, Jan. 14, 1760.
- 254 A Lodge on board the Vanguard, Jan. 10, 1760.
- 255 St. Andrew's Cross, near the Hermitage, first and third Friday.
- 256 Three Crowns at Guernsey.
- 257 Globe, Hatton Garden, first and third Friday, Nov. 27, 1760.
- 258 Talbot, Leeds, Yorkshire second and fourth Wednesday, a Master's Lodge, Jan. 8, 1761.
- 259 Punch Bowl, Stenegate, York, first and third Monday, Jan. 12, 1761.
- 260 Feathers, Cheapside, London, first and third Thursday, March 9, 1761.
- 261 Square and Compass, Whitehaven, Cumberland, second Monday, May 4, 1761.
- 262 Lord Granby's Head, Dover, first and third Friday, May 8, 1762.
- 263 Sun,

A LIST of REGULAR LODGES.

51

- 263 Sun, at Darlington, Yorkshire.
- 264 Spread Eagle, Wisbech, in the Isle of Ely, first and third Tuesday, Aug. 20, 1761.
- 265 Three Coughs, Portsmouth Common, first and third Wednesday, Aug. 20, 1761.
- 266 Union Lodge, Crow-Lane, Barbadoes, first Wednesday, Sept. 17, 1761.
- 267 A Lodge at Kingston upon Hull, second and fourth Thursday, Oct. 27, 1761.
- 268 All Saints Lodge, at Wooler, Northumberland, Jan. 1, 1762.
- 269 St. George's Lodge, at the Half Moon, Exeter, first and third Tuesday, Jan. 20, 1762.
- 270 Green Man, Ipswich, Suffolk, Jan. 21, 1762.
- 271 Royal Frederick, at Rotterdam, Jan. 25, 1762.
- 272 No. 2. St. John's Lodge, New-York, second and fourth Wednesday, Dec. 27, 1757.
- 273 George, Birmingham, first and third Tuesday, Feb. 23, 1762.
- 274 A Private Room, at Appledore, Devon, March 18, 1762.
- 275 Eight Lodge at Calcutta, in the East-Indies, Feb. 7, 1761.
- 276 Hole in the Wall, at Colne, Lancashire.
- 277 The Merchant's Lodge, at Quebec, March 2, 1762.
- 278 Bell at Portsmouth Common, May 8, 1762.
- 279 On board his Majesty's Ship Prince at Plymouth, May 22, 1762.
- 280 The Fox at Salop, May 21, 1762.
- 281 Fleece at Barnstaple, Devon, May 28, 1762.
- 282 Three Kings, at Deal, June 8, 1762.
- 283 Duke's Head, Lynn Regis, Norfolk, June 9, 1762.
- 284 La Loge des Trere Reunis, at Amsterdam, June 16, 1762.
- 285 Lodge of Inhabitants of Gibraltar, July 12, 1762.
- 286
- 287 Half Moon, at Otley, in Yorkshire, first Monday, Aug. 16, 1762.
- 288 Virtutis & Artes Amici, at Amsterdam, Sept. 16, 1762.
- 289 At Workington, in Cumberland, first Monday, Sept. 22, 1762.
- 290 Green Dragon, at Hereford, first Thursday, Oct. 12, 1762.
- 291 The Apple-tree, Portsmouth, Hampshire, Nov. 12, 1762.
- 292 The Union, Peck Lane, Nottingham, Jan. 31, 1762.
- 293 The Sun at Cambridge, March 1, 1763.
- 294 Crown, Rochester, second and fourth Friday, March 17, 1763.
- 295 The Bull, at Hexham, Northumberland, first and third Wednesday, March 8, 1763.
- 296 Stag at Chippenham, Perfect Union Lodge, May 1763.
- 297 Lodge at Richmond, Yorkshire, May 4, 1763.
- 298 Bear at Havant, in Hampshire, first and third Wednesday, 1763.
- 299 St. Mark's Lodge, South Carolina, Feb. 8, 1763.
- 300 The Lodge of Regularity, at St. John's Hall, Black River, Musquito shore, first and third Tuesday, March 8, 1763.
- 301 White Lion at Dover, Aug. 2, 1763.
- 302 Lodge in a Private Room, at Stubbington, Hants, Aug. 10, 1763.
- 303 Seven Stars, in Exeter, first and third Wednesday, Aug. 10, 1763.
- 304 Marquis of Cranby's Head, Durham, first Tuesday, Sept. 8, 1763.
- 305 Lodge at the Hall at Burnley, Lancashire, every Saturday nearest the full Moon, Oct. 9, 1763.
- 306 Union Lodge, at a Private Room, Bell Lane, Spital-fields, Nov. 7, 1763.
- 307 Royal Mecklenburgh Lodge, at the Hermoine and Active Frigate, Compton Street, St. Ann's, fourth Friday, Nov. 28, 1763.
- 308 Saracen's Head, Chelmsford, Essex, second and fourth Monday, Jan. 18, 1764.
- 309 Lodge of Amity at the Haul-Over up the River Belise, in the Bay of Honduras, first and third Tuesday, Sept. 1763.
- 310 Falcon, East Street, Graveend, second and fourth Thursday, March 4 1764.
- 311 Royal

311 Royal Edwin Lodge, at Lyme Regis, in Dorsetshire, first and third Monday, April 6, 1764.

312 The Door to Virtue, at Hildesham, in Germany, Dec. 22, 1762.

313 Horn, Westminster, first Wednesday, April 4, 1764.

314 King's Head, at Rofs, Herefordshire, May 3, 1764.

315 The St George, at Taunton, Somersetshire, first Wednesday, July 13, 1764.

316 Swan, at Kendall, Westmorland, first Wednesday, July 31, 1764.

317 Three Crowns at Harwich, second and fourth Thursday, Aug. 9, 1764.

318 Nag's Head, at Lymington, Hants, first and third Friday, Aug. 16, 1764.

319 Ship, at Faversham, in Kent, every other Wednesday, Aug. 30, 1764.

320 Salutation, at Topsham, Devon, second and fourth Wednesday, Aug. 30, 1764.

321 A Private Room, Snowsfields, Bermondsey, Oct. 23, 1764.

322 Clubb Inn, Isle of Ely, first Wednesday, Oct. 23, 1764.

323 Fountain, at Helsey, Hants, first and third Monday, Nov. 7, 1764.

324 Pons's Coffee-house, Castle Street, Leicester Fields, second and fourth Monday.

325 Half Moon, Cheapside, Calendonian Lodge, first Monday, Nov. 15, 1764.

326 Swan at Bridgewater, Somerset, first and third Monday, Dec. 4, 1764.

327 Rose and Crown, Mill-street, Dock Head, Southwark, first and third Tuesday, Dec. 11, 1764.

328 George, Milton in Kent, first and third Tuesday.

329 Crown at Swaffham, Norfolk, first Monday, Dec. 17, 1764.

330 King of Sweden, Wapping Dock, first and third Tuesday, Jan. 8, 1765.

331 Old Bell Savage, Ludgate-hill, second and fourth Monday, Jan. 29, 1765.

332 Boar's Head, West Smithfield, Jan. 29, 1765.

333 King's Head and Green Gate, City Road, first and third Thursday, Jan. 29, 1765.

334 Wheatsheaf, Hand Court, Holbourn, Jan. 22, 1765.

335 George, Wardour-street, Soho, Operative Masons, every other Thursday, March 13, 1765.

336 George, Shug Lane, March 22, 1765.

337 Bell, Brecon, South Wales, first and third Monday.

338 Lion and Whelp, 'Pool, Dorset, first and third Wednesday, April 1, 1765.

339 White Hart, Strand, Corinthian Lodge, April 16, 1765.

340 Rose and Crown, Sheffield, Yorkshire, second Tuesday, April 19, 1765.

